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Weekes-Wilson

Monograph on the old Franciscan  
Mission, Santa Barbara, California

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# MONOGRAPH

on the

## Old Franciscan Mission

SANTA BARBARA  
CALIFORNIA



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MONOGRAPH  
on the  
OLD FRANCISCAN MISSION  
Santa Barbara  
California

By  
LEILA WEEKES-WILSON,

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Pacific Coast Publishing Company  
1913

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Leila Weekes-Wilson

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Published, October, 1913

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Photographs by the author

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*"Four crumbling walls of rose-stained gray  
The ancient chapel stands to day "*

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The author dedicates this little Monograph to  
Mrs. Frank J. Maguire—and her friendly interest.  
And acknowledges with much appreciation the  
assistance of Father Zephyrin Engelhardt, O. F. M.

614112

LIBRARY

*"The land where summers never cease  
Their sunny psalm of light and peace."*

*“Go little book, God send thee good passage,  
And specially let this be thy prayere  
Unto them all that thee will read or hear,  
Where thou art wrong, after their help to call  
Thee to correct in any part or all.”*



LIST OF FATHERS  
AT THE OLD FRANCISCAN MISSION  
1913

Reverend Theodore Arentz, Superior  
Reverend Turibius Deaver  
Reverend Zephyrin Engelhardt  
Reverend James Nolte  
Reverend Humilis Wiese  
Reverend Paul Meyer

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FORMER FATHER SUPERIORS AT THE  
OLD FRANCISCAN MISSION

Prior to 1856 there were no Superiors, properly speaking. The senior  
of the two Fathers usually acted in emergencies.

Reverend Gonzalez Rubio  
Reverend Jose M. Romo  
Reverend Ferdinand Bergmeyer  
Reverend Hugh Fessler  
Reverend Bernardin Weis  
Reverend Peter Wallischeck  
Reverend Ludger Glauber  
Reverend Theophilus Richardt  
Reverend Novatus Benzing



*Interior of the Corridor*

## FOUNDING OF SANTA BARBARA

Quoted from account of the expedition which Portolá (Porto-lah') conducted, August 17th, 1770. . . . "Proceeding along the beach we arrived at a village of thirty-eight huts. The savages were possessed of a number of canoes, and, as they were just **BUILDING** another, the soldiers called the place **CARPINTERIA** (Car-pen-ter-é-ah). We broke camp at seven in the morning and kept on traveling near the beach in a westerly direction. . . . After marching four leagues, we arrived at a large rancheria, far larger than any we had yet seen, situated on a good point of land which enters the sea. With much difficulty we crossed a large estuary which extends inland for some distance. We forded it near a Rancho," (in the South we would say, Plantation; in New England we would say, Farm), "and then went into camp about two gunshots from the village. . . . In the neighborhood of this rancheria is a spring of very good water, and near to the camp we found a large lagoon. . . . The level land in this vicinity is covered with many large evergreen oaks. The pueblo (pu-ah'-blo) was named **LA LAGUNA DE LA CONCEPCION**. We could make no observations on account of cloudy weather. . . . We pitched our camp in a cañada with running water . . . three leagues to the west . . . a double estuary entered the land, forming an island. . . . On this island was a large town in which we counted a hundred huts." "This camping place must have been **SANTA BARBARA**."

April 21st, 1782. "Towards evening the expedition came to a spot which the first explorers had named **SAN JOAQUIN DE LA LAGUNA**, ten leagues to the northwest of San Buena-ventura. Here the **PRESIDIO** (pre-sé-de'-o) of **SANTA BARBARA** was **FOUNDED**." **FATHER SERRA** relates the event as follows: "On the feast of the patronage of St. Joseph . . . occurred the blessing and erection of the great Cross, the blessing of the locality, the first holy Mass and sermon, the founding of this Presidio of Santa Barbara on the land of Yanonali. May God Bless It. Amen."

The next day the soldiers went to work erecting a chapel, dwellings for the priest and officers, barracks for the soldiers, houses for their families, and a warehouse.

This "estero" (lagoon), probably covered the present "estero" and reached up to the old De la Guerra Gardens.

## FOUNDING OF CITY

**FATHER JUNIPERO SERRA** was born on November 24th, 1713, in the village of Petra, in the Island of Mallorca, Spain. The name given him at christening was Miguel José. After entering the convent he took the name of Junipero on account of the devotion he always expressed to Junipero, the saintly companion of St. Francis of Assisi.

"The name of **JUNIPERO SERRA!** Who was so entirely absorbed in the advancement of the Church, that as soon as temporary dwellings were provided for the . . . soldiers, work would be commenced on the founding of the Mission, but Neve felt that their position among unknown tribes would be insecure until the fortifications and buildings of the Presidio had been at least partly completed; and, therefore, declined to take any immediate steps toward the founding of the Mission. The venerable Serra was greatly disappointed at the decision, and shortly afterwards left Santa Barbara for the Mission of San Carlos, which he had founded at Monterey. He was nearly seventy years of age, yet he traveled all the distance on foot, as was his custom. It was his last long journey, and there on the 28th of August, 1784, he died."

"The soldiers, in leathern waistcoats and leggins, were assembled near the intersection of what is now Canon Perdido and Santa Barbara streets. Father Junipero Serra clad in stole and alb, stood in a hastily constructed chapel of brush before a roughly hewn table, used as an altar. The soldiers, under command of Governor Neve and Captain Ortega, then formed in a square, and having laid aside their shields and lances, knelt, with bared heads, while the reverend father invoked the blessings of Heaven upon the congregation and their undertakings. With these simple ceremonies was **FOUNDED the CITY OF SANTA BARBARA.**" (Presidio means military fort.) This Presidio was a thousand feet square, with an adobé (pronounced (ah-dó-bee) wall ten to twelve feet high, with bastions at the corners, where canon were mounted. From the centre rose the flag of Spain. The church was begun shortly after.

The site chosen for the **PRESIDIO** was the plot of land now bounded by the streets Figueroa, Canon Perdido, Garden and Anacapa.

In 1696 was formed the beginning of the Pious Fund in California and Father Juan Maria Salvatierra and Father Kino

## FOUNDING

were empowered to found missions on the peninsula and "it may be fairly stated that the missions were from first to last founded and supported by private subscription." At the first the founders paid only the annual income interest to the Jesuit fathers. Later Father Salvatierra decided to invest the capital in real estate or haciendas ("equivalent to our southern plantations, except that the laborers were not slaves.") "At each new mission the missionary had a soldier who acted as guard and to a certain extent shared the authority of the captain of the presidio. The soldier's duty was to protect the missionary, to protect the mission, and quell disturbances among the Indians whom the missionary was trying to convert."

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Letter from General Neve to Father Junipero Serra, April 1st, 1784. "Informed by your communication of December 5th last about the advantages which the site called **MONTECITO** offers, and which is but a short distance from the Presidio of Santa Barbara, for establishing a **MISSION** of the same name. I consent that it be effected in such a way as not to offend the gentle Indians. You will see that they are treated with the greatest gentleness and sweetness lest this foundation be repugnant to them."

At last, on April 1st, 1786, Father Sancho informed Father Lasuen "that by order of the Viceroy Matias de Galvez he had sent six religious who had volunteered in order to make possible the founding of the Mission of Santa Barbara. 'I must remind you, however, that said Mission must be established on a site most in accordance with the conditions which the royal instructions prescribe' . . . sufficient good land, water, and timber in a populous Indian country." "Eight days later Father Sancho wrote, 'For the founding of Mission Santa Barbara it is necessary that all the missions willingly aid by donating live stock and all kinds of seeds.'"

"In the afternoon of December 4th, 1786, on the feast of Saint Barbara, Virgin and Martyr, Father Lasuen raised and blessed the great cross which marked the site of the future Mission." The spot was called **EL PEDREGOSA** by the **SPANIARDS**; and **TAYNAYAN** by the **INDIANS**, both words meaning "rocky heights." There was a delay in waiting for the arrival of Governor Fages; he reached Santa Barbara on the 14th. On

## SAINT BARBARA

the 16th of December, 1786, "Father Lasuen, in a brushwood shelter, sang the High Mass. The Mission was thus formally declared founded. But the 4th has always been reported and regarded as the day of founding. Father Antonio Paterna, (from San Luis Obispo), and Father Cristobal Oramas, a new-comer, were appointed the first missionaries."

Santa Barbara owes its name to the navigator, Sebastian Vizcaino, who entered this channel in 1602, accompanied by Carmelite Fathers, and according to the Catholic custom of dedicating newly discovered places under the patronage of some saint, and as this was the 4th day of December, the feast day of Saint Barbara, the whole channel and shore were named Santa Barbara. Although Vizcaino was not the first discoverer of California, yet his voyage is important on account of the **MAPS** and **AUTHENTIC INFORMATION.**"

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## SAINT BARBARA.

**SAINT BARBARA** was born in Nicomedia, a city of northern Asia Minor.

**ITALIAN:**—Santa Barbara. **FRENCH:**—Sainte Barbe. **PATRON SAINT** of **ARMORERS** and **GUNSMITHS**; of **FIRE-ARMS** and **FORTIFICATIONS**. She is invoked against thunder and lightning, and all accidents arising from explosions of gunpowder. Patroness of Ferrara, Guastia, and Mantua. Died, December 4th, A. D. 303.

"There was a certain man named Dioscorus, who dwelt in Heliopolis; noble, and of great possessions; and he had an only daughter, named Barbara, whom he loved exceedingly. Fearful lest, from her singular beauty, she should be demanded in marriage and taken from him, he shut her up in a very high tower, and kept her secluded from the eyes of men. . . . He was violently opposed to the Christians. He sent skillful architects to construct within the tower a bath-chamber of wonderful splendor. One day St. Barbara descended from her turret to view the progress of the workmen; and seeing that they had constructed two windows, commanded them to insert a third. . . . When her father returned, he said: 'Why hast thou done this thing?' and she answered:—'Know that through **THREE** windows doth the soul receive light,—the Father, the Son and the Holy Ghost;

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and the Three are One.' " . . . later, her father seeing no hope of her being led away from Christianity, "carried her to a certain mountain near the city, drew his sword and cut off her head with his own hands; but as he descended the mountain, there came a fearful tempest, with thunder and lightning, and fire fell upon this cruel father and consumed him utterly."

In the devotional pictures (quoted from "Sacred and Legendary Art," by Mrs. Jameson):—"St. Barbara bears the sword and palm in common with other martyrs; but her peculiar attribute is the tower, generally with three windows. Saint Barbara is the protectress against thunder and lightning, fire-arms and gunpowder and sudden death."

1. The most beautiful of the single figures is (by) Palma Vecchio placed over the altar of St. Barbara in the Church of Santa Maria Formosa at Venice. She is standing in a majestic attitude, looking upwards with inspired eyes. . . . She wears a tunic of rich, warm brown, with a mantle of crimson; and a white veil is twisted in her diadem and among her tresses of pale golden hair; the whole picture is one of glow, of color, life and beauty. (This is the most celebrated of the numerous portraits of Violante Palma).

As a patroness of fire-arms and against sudden death, the effigy of St. Barbara is a frequent ornament on shields, armor and particularly great guns and field-pieces. "I found her whole history on a suit of armor which Emperor Maximilian sent as a present to Henry VIII, in 1509, and which is now" preserved in the Tower of London. "On the breastplate is St. George as the patron of England, vanquishing the dragon; on the backplate, St. Barbara standing majestic, with her tower, her cup and her book."

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## EXTERIOR

The Santa Barbara Mission today is the best preserved of all the California Missions. It has been in constant use for religious purposes from the time of its dedication until the present day, and the light over the main altar has never gone out—it has been constantly, steadily burning in guidance.

"The Mission structure is an old-world waif. It is a touch of other times and other lands."

"In the middle of this crescent, directly opposite the anchor-

## EXTERIOR

ing ground, lie the **MISSION** and **TOWN OF SANTA BARBARA**, on a low plain, but little above the level of the sea, covered with grass, though entirely without trees, and surrounded on three sides by an amphitheatre of mountains, which slant off to the distance of fifteen or twenty miles. The **MISION** stands a little back of the town, and is a large building, or rather collection of buildings, in the centre of which is a high tower, with a belfry of five bells. The whole, being plastered, makes quite a show at a distance, and is the mark by which vessels come to anchor. The town lies a little nearer to the beach,—about half a mile from it,—and is composed of one-story houses, built of sun-baked clay, or **'ADOBE,'** some of them whitewashed, with red tiles on the roofs. I should judge that there were about two hundred of them; and in the midst of them stands the **PRESIDIO**, or fort, built of the same materials, and apparently but little stronger. The town is finely situated, with a bay in front, and an amphitheatre of hills behind." (Quoted from Richard Henry Dana, 1835).

Possibly the first object to greet you at the Mission is the **FOUNTAIN**, shaded by swaying pepper trees, which stands in the open space in front of the Mission. This was erected in 1808 and is still in working order. The fountain is built of stone and cement, plain in appearance, octagonal in shape of base, and is one of the best of the old Mission fountains. The top is surmounted by a pomegranate, and beneath is the bowl where gold fish and carp swim. This fine fountain has been recently (1913) "restored," and—much to the regret of art lovers—painted red. The lovely green moss and the dust of the ages have disappeared.

Before you proceed, look to your right, as you face the Mission; behind the fence is a **stone head-piece**, representing a **bear**. Through its mouth issued water brought down from the mountains; and in the trough below was washed the clothes. It must have been a picturesque sight to watch the Indian women as they gathered here.

"It is common to attribute to the missions the Moorish style of architecture, but perhaps this is without good foundation. The missionaries and pioneer Fathers, not lacking harmony with the style of their epoch and having been reared close to the Moorish castles in Spain, they may have unconsciously



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or purposely stamped these missions with some lasting seal of their early impressions. . . . All these, however, were placed without departing from the general lines of the style of their epoch, which was that of the renaissance in a popular form which we might term Franciscan."

The work of erecting the necessary buildings began in 1787. Dwellings were built for the priests, followed by a house for the Indians; a granary and a carpenter-shop; quarters for the unmarried women and girls. All structures were of adobé and the walls thirty-five to forty inches in thickness. As it was intended the buildings should be permanent, the foundations were all of stone, mortared, and the walls of the adobé buildings were covered with cement, rendering them less susceptible to the weather. The lime came from deposits found near by, was burned in kilns. Remains of some of these kilns are now in Mission Cañon (Can-yon). The church and front of the Mission house are covered with tiles manufactured in the second year and made by the Indians. Previous to the restoration both buildings were covered with shingles, used probably on account of not being able to procure better material. The roofs were made of heavy rafters of sycamore and poplar; replaced later by pine. These were gathered with great labor, brought by the Indians from the mountains beyond the Santa Ynez River. These timbers were tied together with rawhide strips, over which was spread a layer of soft clay and then thatched with straw. Tiles were manufactured the following year. In the succeeding years other structures were added; and converts, and industries increased.

In 1807 an Indian village surrounded, or nearly so, southwest of the main building, of 252 separate adobé Indian huts. The front of the Mission, a fine facade, was completed in 1811, as well as the Cloisters. In 1806, in order to obtain water from the mountains, a dam was built, very strong and solid, across Pedregosa creek, on the west fork, about two miles back of the Mission toward the foothills. Another dam was built about three miles from the Mission, on the east fork. You may find this dam now, the old Indian Dam in Rattlesnake Cañon. A larger reservoir was used for storage water, and from its south corner an aqueduct was laid to the church, where it crossed the road, along a wall of masonry. You may see the remains of the old wall, near the residence of Mr.

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Adair. From the tannery (all traces disappeared) the main branch of the artery passed through a large orchard. Traces of this artery are to be found in the rear of the residence-yard of Mr. John Edwards, Junipero Plaza, who in building his new home, very carefully preserved the old wall. As you pass up along the Mountain Drive, you will see on your right a small stone house; this was the settling tank, where the water for drinking and domestic purposes was clarified. From this building a cement pipe crossed on top of a wall of solid masonry, over a beautiful arch spanning the road; this arch was destroyed in 1880. It ended in the fine old stone wall, opposite the Oliver Drinking Fountain, where you will notice the sun-dial set in the solid wall, with the ivy giving a touch of the old world and the aloes suggesting sunny California, or Spain.

The small chapel was enlarged in 1788, and by 1792 the converts came in so rapidly that the old structure was taken down and a very large edifice was completed in 1793, size 125 by 25 feet. There were three small chapels on each side. But the earthquake of 1812 damaged the building; it was taken down and on its site rose the present church, dedicated in 1820, on September 10th, having been five years in building.

The walls are six feet thick, consist of cubes of sand-stone. The solid buttresses measure nine by nine feet. The church is 165 feet long, 30 feet wide and 30 feet high (interior measurements). The present stone steps and the tiles are the originals. The height of the towers is 30 feet to the eaves of church; solid masonry of stone and cement, 20 feet square. A narrow passage leads through the left tower to the top, where the old bells are interesting; and the view into the gardens and over the city very lovely. The stairs are rather a hard climb, the tread being high. "Doubtless the Santa Barbara Mission church is the most solid structure of its kind in California."

The **TOWER** on the left has always been considered the principal belfry, and at one time contained six **BELLS**, all of which were of brass. Now, the two largest bells weigh 825 and 870 pounds. The first has a curious inscription, difficult to read, as is also that of the second bell. Being interpreted to mean that they were made in the year of Our Lord 1818 by Manuel Vargas for the Mission of Santa Barbara, Upper California. The bells are fastened by rawhide thongs to a

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beam, and to an old frame-work of iron. Both these bells are only tolled. Higher up is a larger bell, more modern, discordant, rung several times daily.

Quoted from "Ramona":

At the time of her marriage, Señora Moreno's uncle was the Superior of the Santa Barbara Mission. "Her name was a toast from Monterey to San Diego. . . . Her wedding ceremonies were the most splendid ever seen in the country. The right tower of the Mission church at Santa Barbara had just been completed, and it was arranged that the consecration of this tower should take place at the time of her wedding, and that her wedding feast should be spread in the long outside corridor of the Mission building. The whole country, far and near, was bid. . . . At that time there were long streets of Indian houses stretching eastward from the Mission. . . . The Indians came in bands, singing songs and bringing gifts. . . . strewing seeds, in token of welcome. . . . On the third day, still in their bridal attire, the bride and bridegroom, bearing lighted candles in their hands, walked with the monks in a procession round and round the new tower, the monks chanting and sprinkling holy water on its walls."

Within a shell-like recess in a pediment above the entrance is a carved figure, painted stone, representing Saint Barbara. Resting above the cornice at either end are stone statues, which, with the third, which has been removed, represented Faith, Hope and Charity.

Notice the regular and fine design, at the base of the pediment and running across the facade—the double design of the "cross of good luck," the old Indian symbol of the "Swastika" (Swa'-stee-kah), which has been found in every civilized and uncivilized country on the globe.

The one small round window in the left tower is to admit light into the belfry, there being no stairway in the opposite tower. The bolts in the entrance doors are the originals; the wood of the doors—as well as the glass above—is modern.

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## MISSION HOUSE AND CLOISTERS

The Old Mission as we know it today, consists of the Church; Monastery or Home of the Pádrés and house for study and work; the Cemetery and the two Gardens. The Pádrés (priests,

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fathers, friars, as you choose), accomplish all the work of the place and on several lands in the surrounding country. The Old Mission is still of the Franciscan Order; many of the pádres now are Germans. The entire community, not including the College of St. Anthony back of the Mission, consists of thirty members, fathers, clerics and lay-brothers, Father Theodore Arentz being in charge.

The habit of the Franciscans was originally gray, and it is gray in all the ancient pictures. After the first two centuries the color was changed to dark brown. It consists of a plain tunic, reaching close to the ground, with long loose sleeves; fastened round the waist with a knotted cord, of white: the cord of St. Francis—representing symbolically a halter or bridle of a subdued beast, for such it pleased "St. Francis to consider the body in subjection to the spirit." A cape, rather scanty and round in shape, hangs over the shoulders, from which is affixed a pointed hood.

The Franciscans usually wear sandals called in Italy "zoc-colos."

## THE LIBRARY

The library contains a valuable collection of old volumes brought from different missions, when they were abandoned. There are some remarkably fine Spanish manuscripts, records of the old missions. There is a valuable telescope given by Emperor Maximillian to Father Romo, who was superior of this Mission, 1872 to 1884. The same emperor gave a fine set of surveyor's instruments, which are here.

## THE ROOM OF CURIOS

In a large glass case are three high parchment volumes, the principal offices as recited by the missionaries. These are in good condition and ornamented profusely and richly. The letters are very large, traced by hand, representing years of labor. The maniple, stole, and burse belonging to **FATHER JUNIPERO SERRA** is probably of first interest to many, in this room. Then there are old statues, two very old vases of Mexican clay; two old chandeliers made by the Indians. One case contains something which should be of interest and of exceeding value to all—several old volumes of ancient music

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as sung by the Indians. Observe that the notes are of different colors; an idea originating with one of the pádres, in order to thus teach the Indians to sing. A writing-set belonging to the first Bishop of California.

In the room adjoining is a very well preserved old Steinway piano. A brass-bound solid walnut writing desk, once the property of Bishop García Diego. There are a number of Indian relics, water-jars, and so forth. Besides a curious wheel hung with eight bells, said to have been rung on especial Holy days, and many fine specimens of the Indian mortar and pestle—majadero de mortero.

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The length of the **NAVE**, exclusive of the Choir, is 138 feet; the breadth, outside measurement, is 40 feet; inside measurement, 30 feet. Of the four **SIDE ALTARS**, the two nearest the entrance are in small oratories, built in the solid walls, (which are here of double thickness.)

On entering the front door, you will probably notice the ceiling at once. The wood carvings and designs are the original **INDIAN** work, cut from cedar. They have recently been restored and painted bright reds and greens and blues, to correspond to the original colorings. Notice the repeated design of the **THORS THUNDER BIRD**, the Winged Lightning.

The walls of the Church have also been recently re-painted.

The Church has two **CHAPELS**, two side **ALTARS**, in addition to the High Altar.

**THE HIGH ALTAR** is in the Roman style, 12 feet wide, 15 feet high, all in white with gold decorations, and flanked by two beautiful statues of angels. This is the fourth **MAIN ALTAR** to be used in this church. The present **ALTAR** is the work of one Brother, resident at the Mission. It was used for the first time at the Early Mass last Christmas morning.

On the **RIGHT** side, as you enter the Church, is the group representing Our Lady of Sorrows with her Divine Son. Beyond this is the **CHAPEL** dedicated to **SAINT ANTHONY**. Over which, is a large painting, very old, representing Hell. At the left of the entrance, this side of the confessional-box, is a very fine statue—"ECCE HOMO"—carved in Italy from one piece of wood of Bavaria. The reed is, of course, separate.

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On the **LEFT** side, is a **CHAPEL** dedicated to **SAINT FRANCIS**. The large oil painting, also very old Indian, represents Purgatory.

The **FLOORING** is modern, 1912; having been laid over the original tile-brick pavement.

On the left hand side, is an **ALTAR** dedicated in honor of Saint Joseph. Close to the railing, on the same side, is the **STATUE** of the **SACRED HEART**.

Opposite, on the right side, is the **ALTAR** dedicated in honor of **OUR LADY** of **GUADALUPE**. The oil painting above is a copy of the original at Guadalupe, near the City of Mexico.

Beyond, close to the rail, is the little **ALTAR** of the **BLESSED VIRGIN MARY**.

The Altar of Our Lady of Guadalupe contains authentic relics of the Boy Martyr, Saint Adeodat, who died for the faith in one of the first centuries after Christ. The relics were brought from Rome by the Right Reverend Bishop Mora.

The fourteen **STATIONS** of the **CROSS** are very old oil paintings, having been brought from Spain in 1793.

The four large **PAINTINGS** hanging on the side walls were brought here in 1793. The first on the **RIGHT** represents the **ASSUMPTION OF OUR LADY**. Opposite, **THE CRUCIFIXION**. The **PAINTING** inside the **SANCTUARY RAIL**, on the **RIGHT**, represents **OUR LADY** of the **SCAPULAR**. On the **LEFT**, **THE LAST JUDGMENT**, a copy of the original in the Escorial Palace, Spain.

On the **RIGHT** of the **HIGH ALTAR**, is a painting of the **DESCENT FROM THE CROSS**, a copy of Ruben's picture in the Cathedral at Antwerp. On the **LEFT**, a large painting of the **SAVIOUR**.

Back of the **HIGH ALTAR** and above, is an old wooden **STATUE** of **SAINT BARBARA**. In niches on either side of the **MAIN ALTAR** are—on the **RIGHT**, Saint Dominick. On the **LEFT**, Saint **FRANCIS**. Back, on pedestals, are **STATUES** of the **BLESSED VIRGIN** and **SAINT JOSEPH**. On either side are **PAINTINGS** of **SAINT ANN** and **SAINT JOACHIM**.

**SAINT FRANCIS**:—The son of a rich merchant of Assisi. He was christened Giovanni (A. D. 1182), but his father, intending the son for his chief agent, had the boy taught French; "this, for the times and the locality, was a rare accomplish-

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ment. And his companions called him Francesco—"the Frenchman".

As a young man he enjoyed life to the full. Becoming very ill unto death he thought over his various sins and on his recovery he dedicated himself to religion, at the age of twenty-five.

The story of his deeds of kindness are many. He was celebrated, venerated and canonized. He instituted the Order of St. Francis—the Franciscans. The habit is gray or dark brown, girded with a woolen cord. This order is one of the six great Mendicant Orders—the **FRANCISCANS**, the **DOMINICANS**, the **CARMELITES**, the **CAPUCHINS**, the **AUGUSTINIANS**, and the **SERVITES**.

Two years after the death of **FRANCIS OF ASSISI**, (1228), he was canonized by Pope Gregory IX and in the same year there was commenced a magnificent tomb and church in Assisi—where his remains now lie.

Of all the hundreds of paintings and sculptures representing the life of St. Francis, one of the best is the exquisite pulpit in the Church of Santa Croce in Florence.

**SAINT DOMINIC(K)**:—In the year 1216, Dominick, the Spaniard, and Francis of Assisi met at Rome. And before the end of the century their followers had spread into thousands and tens of thousands, all over Christian Europe.

Dominick was born in 1160 at Calaruga in the kingdom of Castile, and of noble birth. His mother dreamed before he was born of a dog with a flaming torch in its mouth. At his christening, his godmother saw a wonderful star descend from Heaven and settle upon his brow. Dominick founded a religious Order, named after him. And in 1207 he is said to have propagated the devotion of **THE ROSARY**. A chaplet of beads had been used by the Egyptians; but Dominick is said to have invented a novel arrangement of the beads and dedicated it to the Blessed Virgin. A complete Rosary consists of fifteen large and one hundred and fifty small beads; the former representing the Pater-nosters and the latter the Ave-Marias.

Dominick lies buried in Bologna; his followers of the Dominican Order being even then wide-spread. He is usually represented in a white tunic, white scapulary, and long black cloak with a hood. Attributes:—a lily and a book. A star on, or above, his forehead; usually with a dog with a flaming torch in his mouth.

## INTERIOR

**SAINT JOACHIM AND SAINT ANNA:**—The Parents of the **VIRGIN MARY**. "There was a man of Nazareth whose name was Joachim, and he had for his wife a woman of Bethlehem, whose name was Anna, and they both were of the royal house of David. . . . Their daughter was called by the name of Mary, which in Hebrew is Miriam."

The Franciscans were from the first enthusiastic defenders of the Immaculate Conception of the Blessed Virgin Mary; which, since 1854, is a dogma of Catholic Faith.

On the right hand side is a **MEMORIAL TABLET** to the **FIRST BISHOP** of **CALIFORNIA**, who died in 1846; and beneath it to the right of the **HIGH ALTAR** is the **TOMB** where lies buried the Right Reverend Francisco Garcia Diego y Moreno.

In front of the Sanctuary rail is a **TABLET**, and beneath the nave lies buried Governor Figueroa; Governor Don José de la Guerra y Noriega, born in Norales, Province of Santander, Spain, 1779; of ancient family dating back to the Moors. And his son, Don Pablo de la Guerra y Noriega. The remains of six of the early Missionaries and three of later date are buried in the same Crypt beneath the floor of the Sanctuary.

To the left of the **SANCTUARY** is the **CHOIR**, where the Fathers and clerics chant the Divine Offices.

Over the entrance door is the **ORGAN**. The Father in charge of the choir is a trained musician and the choir of men and boys from St. Anthony's College present some very fine music.

The **CHRISTMAS** early **MASS**, (1913), seemed unusually beautiful. Possibly it was the "setting," I do not know. But, approaching the Mission, walking under the long avenue of gently waving pepper trees, at a trifle before five of a winter's morning, brisk, cool; the moon swinging high in the sky, and attended plentifully by the "for-get-me-nots of the angels," all ablaze and atwinkle in the clear blue of early dawn. The stolid, white facade of the Old Mission, broken in color only by a round of light, yellow light, over the entrance. The fountain playing easily; shadow-people tying horses, or getting out of carriages or dismounting from sleepy horses; flowers,—flowers everywhere. The background of eternal hills, grim, dark, just touched here and there on the heights with the coming light of day.



## SURROUNDING

And afterwards. After the service; the lights, the incense, the crowded people, the low chants; and the blaze of altar lights; then to come out into the cool of the risen day, forgetful for the instant of all but the crowded church and stifling air—suddenly awakened to a new day, face to face, to look out over the sleeping city below at the rosy, glimmering sea, all lovely with molten opals; to greet the risen sun, bold old fellow, driving away the pretty fading stars, while they are shrinking, but still loyal to the round old moon lingering up there, a trifle pale, yet staunch as ever. Oh, it was the glorious dawn of a new year, dating from Christmas.

"At my feet the city slumbered. From its chimneys here and there Wreaths of snow-white smoke ascending, vanished, ghost-like, into air." Another Christmas and another year.

---

## SURROUNDING

Entering through the huge door, which your pádre (pah-dray) who is guiding you will open for you, leading from the Church, you enter the **CEMETERY**, entirely enclosed within a high solid wall, shutting out the streets and the neighbors. A small place, with many lovely trees and shrubs in full flower, and some of the largest calla lilies ever grown. Nearly 4000 Indians are buried here. On a number of tombs and headstones you read names of old time settlers in Santa Barbara, "prominent white people." This cemetery is now used only for the interment of some member of the Franciscan community, in a vaulted chamber. The last Spanish priest to be laid here was Father José Godiol, 1902; he was the first novice of the Franciscan Order on the Pacific Coast.

This year (1913) Brother Hugoline was laid away in here. He had been the guide since 1884. Surmounting the high stone wall is a small cross.

In the wall, separating the cemetery from the Mission road, was a gateway surmounted by a small stone cross. This entrance was closed with masonry many years ago, although the cross indicates where it was located. At a short distance (from the stone cross) stands a living monument to kind-hearted Father O'Keefe, one of the most best beloved of the Mission pádres. In years gone by he had observed some Indian women coming regularly to that spot and wash-

## CEMETERY

ing their clothes in the water from the aqueduct. To protect them from the heat of the sun he planted four sycamores, two of which died. The Indians have long since disappeared, yet two tall sycamores remain, and in their grateful shade many a weary person has sat and rested on the seat which reaches from trunk to trunk." These two trees have been painted innumerable times by the artists visiting Santa Barbara, and photographed by almost every guest within our city.

Notice, in the Cemetery, the beautiful trees bearing huge white bells, ringing out their sweet-scented message in the breeze; this is the *Datura*, or, more prettily called, "Angel's Trumpets," or "Mission Bells," also "Scent of the Night."

The beautiful weeping-willow tree, near the centre of the Cemetery, was planted here in 1833, and is from the parent tree over the grave of Lafayette, in the Paris Cemetery of Picpus, within the grounds of the Convent Church of the Nuns of the *Sacré-Coeur*.

Buried in the vault used only for the remains of the *Pádrés*, lies "Father Salvierderra," of "Ramona" fame.

Among the flowers and shrubs, notice the "Bird of Paradise"; and the "Job's Tears", bearing a curious berry, of green or gray, which is used for stringing into rosaries.

And amid carefully clipped cypress trees there stands a very fine **CRUCIFIXION**.

Into the **SACRED GARDEN**, if you are a woman, you may not enter. That is, you and I cannot enter. But the wife of the President of the United States, or the Queens of other countries may walk all about, accompanied by one other lady. Nearly two hundred different varieties of flowers are carefully cultivated in this charming garden, centered about a fountain.

"And so within the Garden Wall  
The little world goes on,  
Through building and through nesting time,  
With buzz and hum and song.

Nor need you search for magic  
At the rainbow's shining end,  
Nor pray that tinkling fairy charms  
Their mystic help may lend,

Just watch the busy garden life  
Behind the old gray wall,  
And, if there's hoping in your eyes,  
The veil will from them fall."

## HISTORICAL NOTES

In the old days the Mission had farm houses and cattle ranches in the surrounding country. All the ranchos east of the Santa Ynez River, from San Marcos to the Rincon, near Carpinteria, belonged to the Mission. There were the ranchos of Tecoloté, San Miguel, Cañada de las Aemas, and San Marcos, where stock was herded. For wheat, barley, corn, lentils, garbanzo (peas), frijoles (beans), there were the ranchos of Dos Pueblos, San José, Abajo, San Juan Bautista and Sauzal. Sauzal is now part of the Hope Ranch. You must remember that the Indians raised absolutely nothing, fed on anything that would sustain life. Agriculture even among the white people of the missions was in its infancy. Work was performed in a crude way, for implements were rude or lacking. The missionaries changed all this. The advance of the Indians under the instruction of the pádres was remarkable. The annual average of wheat, from 1787 to 1834 was 3617 bushels per year. Barley an average of 660 bushels per year. Corn, grapes and other fruits, vegetables and cereals were raised, superintended entirely by the pádres. At first most of the grain was raised in the fertile valleys between the Arroyo Pedregosa and the Arroyo del Burro. The low bottom lands were used for grain and the foothills for stock and sheep. Several rancherias were established where the Indians could live comfortably. On the west bank of the little creek near the Hope Ranch may still be seen ruins of adobé buildings used by the Mission. Sheep, horses, mules, goats and hogs were raised for meat and utility. Various industries were introduced, as the need for them arose. Carpenters, blacksmiths, masons, brickmakers, tilemakers, shoemakers, saddlers, tanners, weavers and soapmakers were trained, while the young girls learned to skillfully make clothes, spin yarn, weave cloth, until the Mission must have been a busy place indeed. Religion and industry went hand in hand; and that the pleasures of the simple Indians might not be overlooked, after the day's work was finished there would be music and singing, even dancing and play; for musical instruments were found in all the missions; flutes, clarinets, trumpets, drums, violins, triangles and many Indian instruments. The songs of the Indians would indeed be most interesting today. At the close of the year of 1803 there was a population at the Mission of 833 male and

## HISTORICAL

959 female Indians, besides the soldiers and pádres.

In 1835 began the **SECULARIZATION** of the **MISSIONS**; as the Indians were not ready, the Franciscans opposed it, and rightly so. Mission property was squandered, the Indians set adrift, the missionaries were scattered far and wide, often enduring the utmost privation. The story of Lower California where Maria de Los Angeles was the last mission to be planted by the Jesuit Fathers, was repeated. The royal edict went forth, the Jesuits were prisoners in their own missions. The Jesuits were expelled from New Spain and the missions were placed in the hands of the Franciscan missionaries. Then came the dreary days of secularization and woeful days for the Franciscans, and all these beautiful missions became the property of greedy Californians. The United States restored the remnants to the Church. "The annals of the Catholic Church in California are full of faithful service." The greed for gold in 1849 caused a mighty emigration westward and new blood came into the state. Gold not being picked up easily by everyone, many seekers, finding a delightful climate, sought a livelihood here. Acres were put into cultivation; the fertile valleys and herding places were quickly taken. Lawful ownership was a question in the open courts; in the many trials and vexations heavy indebtedness fell upon many properties. In order to rebuild the missions, it was necessary to have money as well as religious interest. New churches, new schools sprang up, towns grew and rancherías became cities. Little time was left for the rebuilding of ruined missions. The Mission of Santa Barbara suffered less than any other, for while it lost most of its secular possessions, and many of its buildings were in ruins, yet the Church and Cloisters are well preserved. One reason for this is that the pádres were natives of Spain, save two, and they never abandoned the Mission; whereas at other missions the pádres died and had no substitutes.

In 1840 a new **DIOCESE** was created in Alta (Upper) California and Father Francisco García Diego y Moreno was appointed **BISHOP**. He chose Santa Barbara as his see, and made his home at the Mission. In 1845 a proclamation was made for the sale of nine of the missions; others, including Santa Barbara, were leased for a term of years, with the exception of the Church and Cloister and Mission House.

## LIST OF CALIFORNIA MISSIONS OF IMPORTANCE

1. San Diego, July 16, 1769
2. San Carlos, June 3, 1770
3. San Antonio, July 14, 1771
4. San Gabriel, September 8, 1771
5. San Luis Obispo, September 1, 1772
6. San Francisco, October 8, 1776
7. San Juan Capistrano, November 1, 1776
8. Santa Clara, January 12, 1777
9. San Buenaventura, March 31, 1782
10. **SANTA BARBARA, DECEMBER 4, 1786**
11. La Purisima Concepcion, December 8, 1787
12. Santa Cruz, August 28, 1791
13. La Soledad, October 9, 1791
14. San José, June 11, 1797
15. San Juan Bautista, June 24, 1797
16. San Miguel, July 25, 1797
17. San Fernando, September 8, 1797
18. San Luis Rey, June 13, 1798
19. Santa Ynez, September 17, 1804
20. San Rafael, December 14, 1817
21. San Francisco, Solano, July 4, 1823

It is of especial significance that twenty-one missions were built and three of them lie in Santa Barbara County—Santa Barbara, Santa Ynez and La Purisima Concepcion.

---

## HOURS OF SERVICE

Order of services at the Santa Barbara Mission, founded December 4, 1786; Sundays and Holy Days of Obligation; Holy masses at 5:15, 6, 7, 8 and 9:30 a. m. Sermon at the 6, 8 and 9:30 masses. The last Holy mass is always a high mass. At 3 p. m.: Vespers or Compline, followed by benediction, with the Blessed Sacrament. On week days: Holy masses at 5:15, 5:30 and 6 a. m.; on Tuesdays and the first Friday of every month also at 7:45 a. m. Every Friday afternoon at 5:30, litany and benediction, with the Blessed Sacrament.

---

## HOURS FOR VISITORS

It is requested that **VISITORS** who wish to be shown about the Old Mission will **RING** the **BELL** at the Mission House—

## ITEMS

steps to the right of the old iron El Camino Real Bell—and ask for a Guide. One of the pádres is always willing to conduct guests; between the hours of:—

8 to 11:30 in the morning, and 1 to 5 in the afternoon.

No charge is made. But the visitor will surely deposit a small gift toward the restoration fund of the beautiful Old Mission—especially after he has traveled thousands of miles to enjoy the hospitality of this splendidly preserved church of the "old world." Also, to compensate the guide, who can do nothing else but attend to visitors.

---

## FEATURES TO BE NOTED

Present Church commenced in 1815

Walls are 6 feet thick, of cubes of sandstone

Buttresses measure 9 by 9 feet

Present stone steps are the original tiles of the Indian days

In the Tower to the left, are the original bells

Dedication of the Tower,—to the left

One round window in the left Tower

Notice design on the Facade: the double Swastika

The fine Cloisters

The Library

The Room of Curios

The Vaulting: Ceiling: in the Interior of the Church. Notice the vivid colors, recently restored, especially on the old hand-carved figures of the Indian Thors Thunder Bird

Floors of the Chapel: modern; laid in 1912 over the original pavement of Indian days

The Chapels

The Paintings

The High Altar

The Cemetery

Sycamore Trees: without the walls

Willow Tree, near side of north entrance

Old Roof Tiles

Skull and Cross-bones over outer door leading to Cemetery—from the Church

Statues and Paintings—exterior and interior

Goldfish and Carp in Central Fountain Basin

## ITEMS

As we go to press, arrangements are being made for parking the space in front of, and owned by, the Mission. And erecting to the memory of Father Junipero Serra, a huge boulder surmounted by a large Cross.

---

## MEASUREMENTS

### EXTERIOR

Towers are 30 feet high to the eaves; 20 feet square; solid masonry of stone and concrete

Buttresses measure 9 x 9 feet

### INTERIOR

Church is 165 feet by 30 feet wide and 30 feet high  
Exclusive of **CHOIR**, it is 138 feet long.

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## INFORMATION

There are at present in the Mission Six Pádrés, Eighteen Lay-Brothers, and Six Novices.

There are Two Chapels—St. Francis, to the left; and St. Anthony, to the right as you enter the church.

The High, or Main, **ALTAR** is built in the Roman style, and is twelve feet wide, fifteen feet high, all of white with gold decorations, and flanked on either side by the statues of two beautiful angels.

Date of the last burial in the Cemetery, January 5, 1913.

The last three visits of especial distinction to the secular world was the visit of President McKinley, May 10, 1901; of President Roosevelt, May 9, 1903. Both these eminent gentlemen were photographed at the Mission, just outside the door leading from the church into the Cemetery—with the celebrated background of the door over which is carved the Cross-bones. And on September 30, 1913, the visit of Don Juan Riano y Gayangos, eminent diplomat and minister of Spain to the United States.

The last Pádre to be buried in the Cemetery was Reverend Placidus Krekeler, 1911.

In Alta California there is a chain of roads connecting mission with mission. Little more than a trail in the old days, linking one mission with another. Indicated, was this well-trodden path, by iron bells, each bearing its sign-board, in-

## EL CAMINO REAL

forming the weary plodder, be he pádre or citizen, of the distance to the next mission and the distance from his last resting place.

Extending from mission to mission was one well-traveled highway known as **EL CAMINO REAL**, "King's" or "Royal" Highway, which connected at San Diego with the system of mission highways of Baja California, known as the Golfo Camino, Sierra Camino, and Pacific Camino. All of the highways were constructed by the pádres as a means of communication between the missions, and over them a mounted mail carrier bore the despatches from the City of Mexico. The Camino Real was the road over which Father Junipero traveled when he visited the missions which he had established in Alta California; and (is now the) principal highway along the coast. . . . It was never a paved highway like some of the Caminos Reales of Mexico. It is little more than a broad trail; . . . yet it is of greater historic interest than any other road in California.

Copy of inscription on the sign-board of the El Camino Real Bell, at the Santa Barbara Mission:

### EL CAMINO REAL

Mission Santa Barbara      Founded Dec. 4th, 1786

Mission

Mission

Santa Ynez

San Buenaventura

47 Miles N.W.

30 Miles S.W.

Below is the inscription:

Erected April 10th, 1910

by

Santa Barbara Woman's Club

On the Bell itself is inscribed:

1789 and 1909

El Camino Real

---

"As year after year he journeyed up and down the country, seeing, at mission after mission, the buildings crumbling into ruin, the lands all taken, sold, resold, and settled by speculators; the Indian converts disappearing, driven back to their original wildernesses, the last traces of the noble work of the Order being rapidly swept away . . . (This pádre) was of



## ST. ANTHONY'S COLLEGE

the same type as Francis of Assisi. To wear a shoe in place of a sandal, to take money in a purse for a journey, above all to lay aside the gown and cowl for any sort of secular garment, seemed to him wicked."—From "Ramona."

"When the first glow of dawn came in the sky, the eastern window was lit up as by a fire. The (Padre, a guest in the home), was always on watch for it. . . . As the first ray reached the window, he would throw the casement wide open, and standing there with bared head, strike up the melody of the sunrise hymn sung in all devout Mexican families. It was a beautiful custom, not yet wholly abandoned. At the first dawn of light, the oldest member of the family arose, and began singing some hymn familiar to the household. It was the duty of each person hearing it to immediately rise . . . and join in the singing. In a few moments the whole family would be singing, and the joyous sounds pouring out from the house like the music of birds in the fields at dawn. The hymns were usually invocations to the Virgin, or to the saint of the day, and the melodies were sweet and simple. . . . The Indians thought the sun was coming up apace, and the earth was standing still,—a belief just as grand, just as thrilling, as the other; men worshipped the sun long before they found out that it stood still. Not the most reverent astronomer, with the mathematics of the heavens at his tongue's end, could have had more delight in the wondrous phenomenon of the dawn, than did the (simple minded Indian)."—Ramona.

You say that it is a foolish little prayer, to pray to "have torn lace made whole. But it would be hard to show the odds between asking that, and asking that it may rain, or that the sick may be made well. As the grand old Russian says, what men usually ask for, when they pray to God, is that two and two may not make four. All the same he is to be pitied who prays not."

---

## ST. ANTHONY'S COLLEGE

Saint Francis founded the Order of Friars Minor, known in later centuries as the Order of St. Francis. "St. Anthony's College is an institution conducted by the Franciscan Fathers, having as its object the training of Catholic young men desirous

## ST. ANTHONY'S COLLEGE

of entering the Order of Friars Minor. Hence only such students will be admitted as show the necessary qualifications for becoming, in due time, worthy priests and followers of St. Francis. The applicant must have made his First Holy Communion; be of an age between ten and sixteen years, and have had a thorough common school education."

This College is situated just beyond, to the westward, of the Old Mission. The College was founded in 1896; a portion of the Old Mission was used for College purposes at first. In 1899 was laid the corner stone of the present building; Father Peter Wallischeck, the rector.

The Superior in charge is Father Linus Koenemund, O.F.M. The attending physician is Doctor Stoddard. There are eight professors, and an average yearly attendance of fifty-five students. The young men remain for a five years classical course, and when graduated are prepared for entrance into the Franciscan Order.

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### Twilight in Santa Barbara

The golden sheen of sunset fills  
Canyon, and valley, and the bay;  
And glints on peak and distant hills  
That vanish, leagues and leagues away.

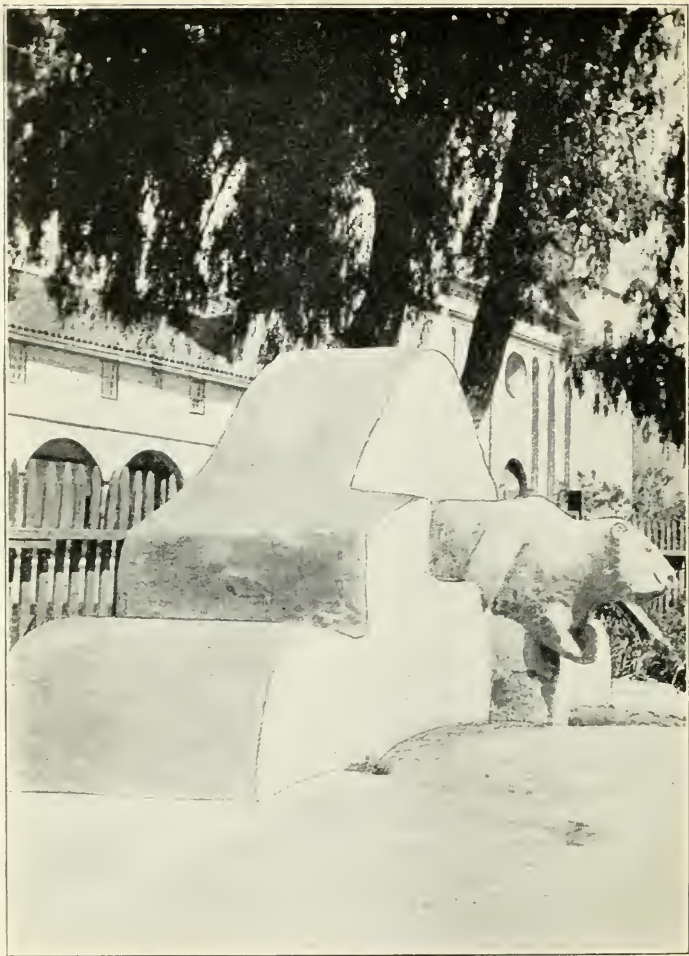
Down in the wee snug valley sleep  
The nestled houses—drenched with haze;  
And out by pier and ocean, weep  
The sobbing waves of long past days.

A dream town; and of seas and deeps;  
And where the Mission waits in tryst,  
A wealth of years in silence sleeps  
Mid lovely hills of amethyst.

L. W. W.



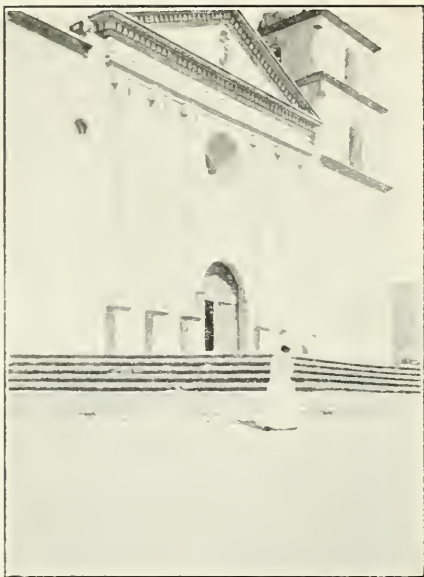
*'How all things glow with life and thought,  
Where'er the faithful fathers trod,'*



*"Chief Big Bear"*

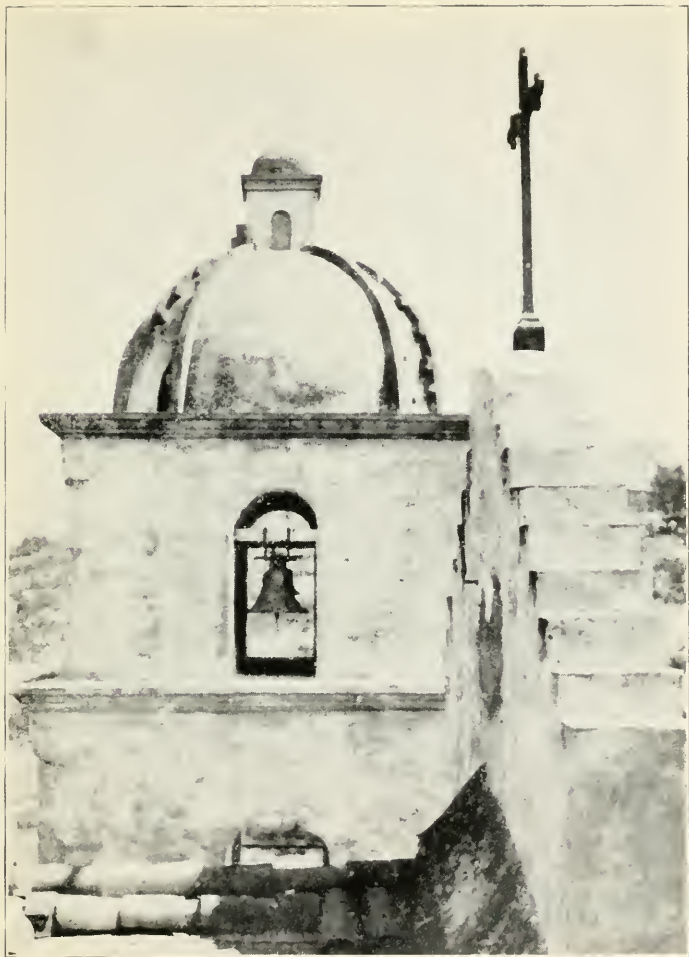


*"Like Sentinel and Monk, they keep their vigil over the green;  
One seems to guard, and one to weep the dead that lie between."*



"Brilliant morning shines on the old city. Its antiquities and ruins are surpassingly beautiful, with the ivy gleaming in the sun and the trees waving in the balmy air. Changes of glorious light from moving boughs, songs of birds, scents from gardens, woods and fields, or rather from the one great garden of the cultivated land in its yielding time, penetrate into the (Mission), subdue its earthy odor, and preach the Resurrection and the Life."—*Dickens*.





*"I heard a heart of iron beating in the Belfry Tower."*



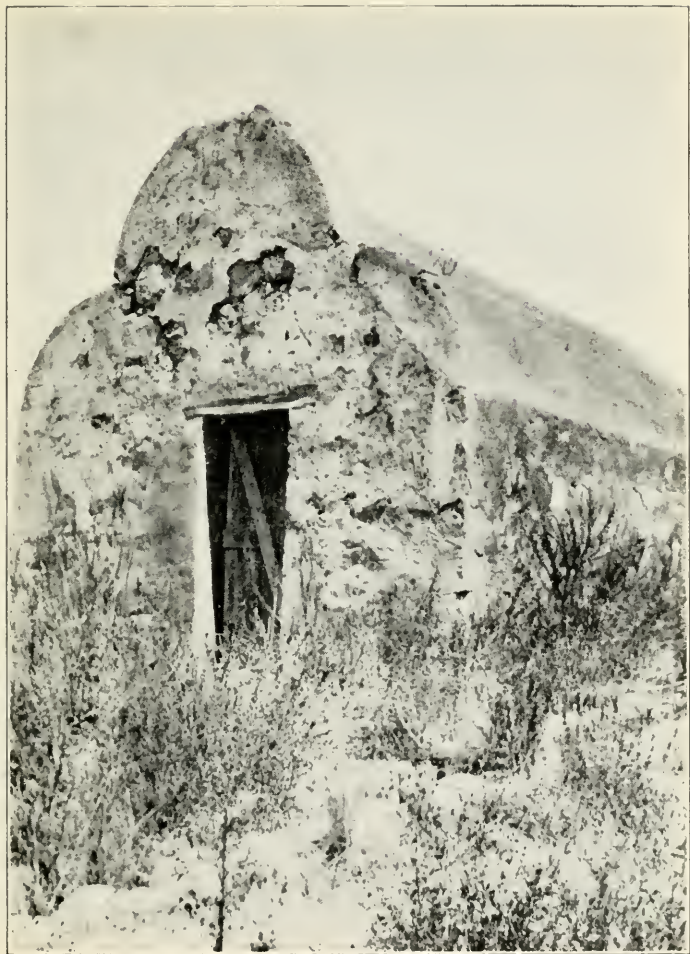
### EL CAMINO REAL

Mission Santa Barbara Founded December 4th, 1786

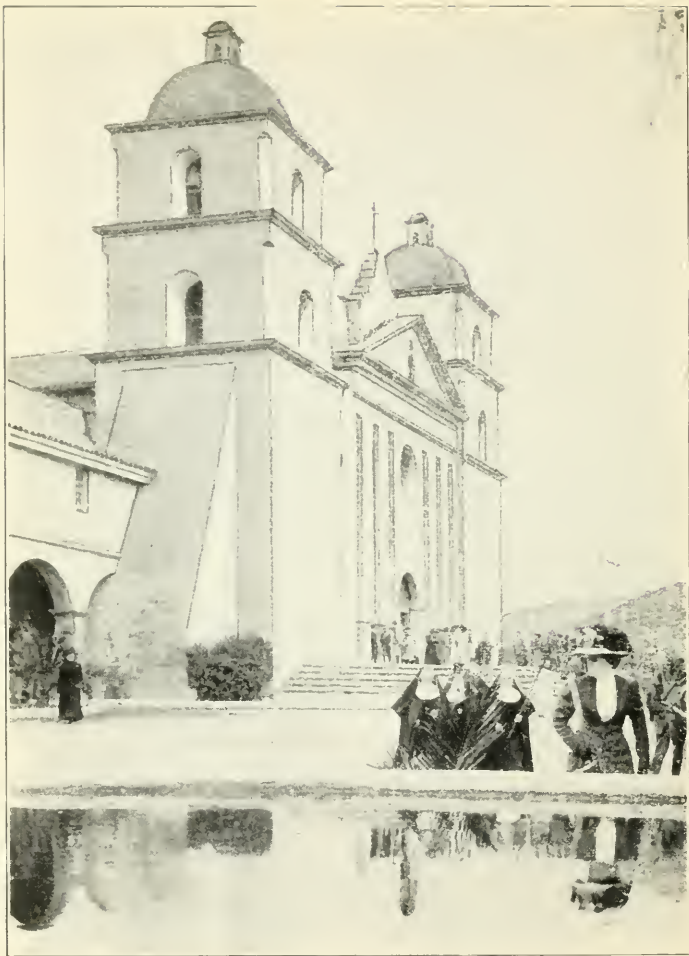
Mission  
Santa Ynez  
47 Miles N. W.

Mission  
San Buenaventura  
30 Miles S. W.





*The Old Filter House*



*"On the Day of Palm, in the land of orange-blossoms,  
of olive, aloe, and maize and vine."*



*Still points the Tower and pleads the Bell;  
Still are they watching o'er the town . . . .*



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